

THE  
COMING WORLD  
ITS MAN  
AND ITS  
Universal King  
STANLEY.

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BY

**Professor Henry van Dyke, D.D., LL.D.**

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Eschatology.













# ❖ ESCHATOLOGY. ❖

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## THE COMING WORLD;

ITS  
Immortal Man

AND ITS  
Immortal King.

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*"Multum in parvo."*

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"Whereby when ye read ye may understand my knowledge, in the mystery of the gospel;" \* \* \*

"According to the eternal purpose which God purposed in Christ Jesus our Lord."—PAUL.

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✓  
BY REV. E. S. STANLEY.

# Salutatory.

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**T**HIS sinful world is needing  
The truth before you brought;  
'Tis worth a careful reading,  
Repeated, prayerful thought.

Are these not living waters?  
Try your divining rod;  
Drink, all ye sons and daughters,  
From this life-spring of God.

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THIS BOOK

IS

❖DEDICATED❖

TO THE GENERAL PUBLIC,

AND

TO THE CHRISTIAN CHURCH ESPECIALLY.

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IT is presented in plain style and without pretensions to scholarship. It quotes no authority but the Bible. It is designedly suggestive, concise and fairly comprehensive, and put up in this way to reach all who want a little aid to a more definite knowledge of "the eternal purpose of God in Christ Jesus" concerning human destiny.

*In place of man's ideals*

*We substitute God's reals:*

*Facts instead of speculations,*

*Truths without exaggerations.*

E. S. S.

## The True, the Right and the Love.

---

*All error is eternally so,  
Forever misleading my feet;  
The Truth is eternal, I know,  
Its fruits are perpetually sweet.*

*The wrong is forever my foe,  
Red handed, it seeks my life-blood ;  
The Right is forever aglow  
With life and the bliss of its God.*

*Old hate is forever the same,  
Is guilty of all the world's crime;  
But Love holds forever a fame  
Attractive, untarnished, sublime.*

*Forever rings loud in my ears,  
Its tones strike down deep in my soul;  
Yet, life on Christ's line has no fears  
While ages forever shall roll.*

*The true and the right and the love  
Shall give my whole life their employ;  
Then, ever the bliss from above  
Will fill my saved soul with its joy.*

E. S. S.



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## CHAPTER I.

### OUTLINE OF CONTENTS.



E think the method here pursued has the advantage of running a straight line, from the beginning to the end, upon the plainly revealed purposes of God in Jesus Christ. Also, it is clear of many embarrassments which attend all other systems known to us. We submit the question, Is it not as near a correct theodicy upon the subjects named as is attainable, simple as it may appear? It is worthy of your study, rejected or adopted.

1. God created the earth and gave it to holy man for an everlasting possession and residence. Starting the race in one parental head, the paternal and unifying spirit in the Deity is perpetu-



ated in the command to man to populate the earth with just such beings as was shown to be wanted in the original stock. Co-operating thus with his Creator he would naturally feel an intense interest in the work and its results.

2. Failing, by the fall, to get in the generative way the kind of beings wanted for peopling the earth, the regenerative way in Christ was adopted for that end. Then, anticipating the probable loss of many by their rejecting this salvation, the maternal labor of the race is, at once, greatly increased, that the kind and quantity may be had, and upon the voluntary principle. And, let it be noticed here that, all there was wanted at the first was enough to populate this earth.

3. In view of the great multitude that must live upon the earth and the time it will take to gain the divine purpose, a comparatively short time is allowed each one for a trial-life. Then, at the first death, Christ takes his people, the heirs, to himself in the heavenly places, until the

seed shall come to whom the promises were made, and to whom the world to come is to be given, with Christ.

4. The holy race obtained; then, Christ is to come in judgment; first, to banish the wicked to everlasting destruction, and next, to establish his everlasting kingdom as "the Son of Man," "God manifest in the flesh," and to reign over and with his people forever as the universal King of men and the Everlasting Father in the new and perpetual world.

5. All residents of the world to come will receive possession of it by right of gift, by promise, to the children of God and natural heirs through the Spirit. It will be observed all through the Bible readings that the legal principles of heirship to the inheritance are all hung upon the spiritual nature of man and the promise. Christ is the appointed heir of the world, Abraham is the promised heir of the world, and the true children are heirs with him to the same promise.

6. The two great Abrahamic promises were: first, a Saviour through his posterity; and next, an everlasting possession in this earth; to him and to his seed. Stephen said that Abraham never had possession of that promised land, and Paul wrote that all the patriarchs died not having received the promises; that is, Christ come, nor the land.

7. One promise is now fulfilled in Christ come, and in his temporary earth-work done. He has now gone into heaven to officiate as our great High Priest until the children come who are heirs of the promise and kingdom and then he comes again. When here, his disciples looked for that kingdom **then**. His answer and following events show, with prophecy, that they were mistaken mainly in regard to the **time** and not the **place** of that kingdom. His coming again will settle all that.

8. When he comes again; then, the holy city, the heavenly Jerusalem, and all the saints come down from God out of heaven with him to **stay**.



Everything and everybody comes, and we have no information of any return. Now, he restores all things; makes new heavens and a new earth; makes his tabernacle with men as never before; and is to be with them as their God. Then, the righteous shall shine forth as the sun in the kingdom of the only begotten Son, thus completing the original purpose — a perfect world and a perfect and happy population with endless years before them.

9. A limited number of selected passages upon given topics are here put together that the reader may form an intelligent opinion of their meaning, and from the plain and ample teaching of the word itself.

These selections are not always copied in full, nor in order; yet, in no case is the sense of the word knowingly perverted.

Attention is called to the fact that, excepting the going to and returning from the heavenly places by the departed spirits of saints, all the

prophetic scenes described in the Bible are laid upon this globe. Hence, the best key in eschatology is found in what existed in epitome in the garden of Eden "in the beginning."





## CHAPTER II.

### "THE WORLD TO COME."

#### SECTION 1.

#### *Stability and Perpetuity of Divine Purposes.*

**C**ONSCIOUSNESS reminds us all that we dwell upon what the Bible calls "the land," "the earth" and "the world." The stability and perpetuity of the whole universe of matter plainly intimates to us that in the creation of our world, its Creator entered upon no temporary or uncertain scheme. Besides this, we have the Scriptural assurance that "Whatsoever God doeth, it shall be forever." Man needs something tangible as a basis in connexion with the ideal. Take

him away into space and visions only, and he finds no promised land to report when he returns.

As the divine word speaks of our world in three different conditions,—“the world that was,” “the world that now is” and “the world to come,” it is best that we first give our attention to those passages which speak of it in its various stages, changes, restoration and eternity; and for what purpose all these things are, and are to be forever.



## SECTION 2.

### *The Origin of the Earth.*

“In the beginning God created the heavens and the earth. All things were made by him, and without him was not anything made that was made. For, he founded the earth upon the seas and established it upon the floods. The

Lord by his wisdom hath founded the earth; by understanding he hath established the heavens. He spake and it was done; he commanded and it stood fast; he created it not in vain. God, . . . hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds."

"The gods that have not made the heavens and the earth, they shall perish from the earth and from under these heavens."

It is well to notice that the common phrase, "out of nothing," is worse than superfluous in the saying, "God created the heavens and the earth." Also, that this creation was produced to remain forever; at least so far as "the earth" is concerned upon which we dwell.



## SECTION 3.

*The Earth's Curse, and Why.*

"The Lord said unto Adam, Because thou hast hearkened unto the voice of thy wife and hast taken of the tree of which I commanded thee, saying, thou shalt not eat of it; cursed is the ground for thy sake, in sorrow shalt thou eat of it all the days of thy life. Thorns and thistles shall it bring forth unto thee, and thou shalt eat of the herb of the field.

"In the sweat of thy face shalt thou eat bread till thou return unto the ground; for out of it wast thou taken. Dust thou art and unto dust shalt thou return.

"For we know that the whole creation groaneth and travaileth in pain together until now. For, the earnest expectation of the creature waiteth for the manifestation of the sons of God . . . when there shall be no more curse."

NOTE. This curse came as a disciplinary benefit to man because of sin. Hence, Christ is to restore it as a part of his redemptive work when sin and sinners are banished from it.

## SECTION 4.

*The Earth's Flood, and Why.*

"And God saw that the wickedness of man was great in the earth; and that every imagination of the thoughts of his heart was only evil continually. And, he said, I will destroy man whom I have made from the face of the earth.

"And, it came to pass that the waters of the flood were upon the face of the earth. They prevailed exceedingly upon the earth, fifteen cubits upward, and the mountains were covered. And every living substance was destroyed which was upon the face of the ground, both man and cattle, creeping things and the fowl of heaven.

"And Noah only remained alive and they that were with him in the ark. And the waters prevailed upon the earth one hundred and fifty days. And God remembered Noah and every living thing with him and made a wind to pass over the earth and the waters were assuaged. Then

the ark rested upon the mountains of Ararat. And God blessed Noah and his sons and said, Be fruitful, multiply and replenish the earth."

NOTE. This period of time closes the age of "the world that **was**." Peter writes, "The world that was, being overflowed with water perished." "But the heavens and the earth, which are **now**, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men."



#### SECTION 5.

### *The Earth's Redemption from the Curse.*

NOTE. As the human body is from the dust of the earth, it will be observed that both earth and the matter for the future body are subjects of redemption by the Redeemer.

"I will redeem thee from death; O grave, I will be thy destruction! O God, remember thy congregation which thou hast purchased of old; the rod of thine inheritance, which thou hast redeemed, this Mount Zion wherein thou hast

dwelt. Zion shall be redeemed with judgment and her converts with righteousness. The Lord hath redeemed Jerusalem.

"I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and, though after my skin worms destroy this body, yet in my flesh shall I see God.

"They shall call them, The holy people, The redeemed of the Lord, A city not forsaken. As for our Redeemer, the Lord of hosts is his name. And, ye shall be redeemed without money. Thy Redeemer is the Holy One of Israel; the God of the whole earth shall he be called. For he hath redeemed his people and their redemption draweth nigh.

"Ye were sealed with that Holy Spirit of promise which is the earnest of our inheritance until the redemption of the purchased possession. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. Because the creation itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For



we know that the whole creation groaneth and travaileth in pain together until now. And, we ourselves groan, waiting for the redemption of our body at the times of restitution of all things."

NOTE. The idea appears to be that this whole globe is disordered and out of its original and designed condition. And that it is to be fully restored after "the manifestation of the sons of God." It and God are "waiting" for this result.



#### SECTION 6.

#### *The Earth's Restoration and its Glorification.*

NOTE. As we know of the earth as it now is, we need no especial information upon the subject. Yet, we should remember that the Scriptures are speaking of the same world passing through its varied transitions.

"Behold I create new heavens and a new earth. Be ye glad and rejoice forever in that which I create. For, as the new heavens and

the new earth which I will make shall **remain** before me, saith the Lord, so shall your seed and your name **remain**.

“For, this some are willingly ignorant of, that by the word of the Lord the heavens were of old, and the earth standing in the water and out of the water; whereby the world that then **was**, being overflowed with water, perished; but, the heavens and the earth which are **now**, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But, the day of the Lord will come in the which the heavens shall pass away with a great noise and the elements shall melt with fervent heat; the earth also; and the works therein shall be burned up. Nevertheless, we, according to his promise, (to Abraham) look for new heavens and a new earth wherein dwelleth righteousness.

“Thou, Lord, in the beginning, hast laid the foundations of the earth, and the heavens are the work of thy hands. They shall perish, but thou remainest, and they shall wax old as doth

a garment, and as a vesture thou shalt fold them up and they shall be **changed**.

"And I, John, saw a new heaven and a new earth, for the first heaven and the first earth were passed away and there was no more sea. And I saw the holy city, new Jerusalem, coming down from God out of heaven prepared as a bride adorned for her husband.

"And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men, and, he will dwell with them and they shall be his people and God himself shall be with them and be their God."

NOTE. Now read Christ's teachings with the understanding that the scenes described are laid upon this to be restored earth.

"There was a householder who planted a vineyard and let it out to husbandmen and went into a far country. The servants sent for the fruit were abused or killed. Last of all he sent unto them his Son, saying, they will reverence my son. But when the husbandmen saw him they said among themselves, This is the heir,

come, let us kill him and seize on the inheritance. And they caught him, sent him out of the vineyard and slew him. When the lord of the vineyard cometh, he will miserably destroy those wicked men.

"The Son of man shall send forth his angels and they shall gather out of his kingdom all things that offend and shall cast them into a furnace of fire. Then shall the righteous shine forth as the sun in the kingdom of their Father. When ye pray say, Our Father who art in heaven, hallowed be thy name. Thy kingdom come, thy will be done in earth as it is in heaven. Blessed are the meek for they shall inherit the earth. In my Father's house are many mansions. I go to prepare a place for you. And I will come again and receive you unto myself. Father, I will that they also whom thou hast given me may be with me where I am that they may behold my glory which thou hast given me, for thou loved'st me before the foundation of the world. When the Son of man shall come in his glory and all



the holy angels with him, then shall he sit upon the throne of his glory . . . and say unto them upon his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Then shall the righteous shine forth as the sun in the kingdom of their Father."

Thus, in the plainest manner, Christ turns up truth into the very face of a world dying of error. When Christ said, "I go to prepare a place for you," it is evident that the heavenly place to which he went to do the work was already in existence and perfect as a place. Hence, heaven is not the place to be prepared. It is that place "prepared from the foundation of the world." Through sin it has fallen into a lapsed condition and is to be prepared, or made over again, though originally prepared from its foundation for this same purpose,—a habitation for holy man.

## SECTION 7.

We furnish the following analogy from the texts here subjoined. "The world that **was**, being overflowed with water, perished. The heavens and earth which are **now**, are reserved unto fire against the day of judgment. We look for **new heavens and new earth.**"

1. Noah warned men.
2. The righteous entered the ark to await the world's ruin.
3. They went in by faith in God's purpose and for safety.
4. Soul and body went into the ark when the flood came.
5. They remained in the ark during the destructive flood.
6. The world that "was," perished by "water."
7. The wicked perished with the world.

1. They are warned now.
2. They are to be taken up with Christ in the transformation.
3. Now they enter heaven by faith and for safety.
4. The saints' bodies will be raised and caught up with souls in "the air."
5. So the righteous remain above during the destruction and restoration.
6. The world that is **now** is to perish by "fire."
7. The wicked are to perish with the world.

8. After the waters subsided, the ark and its inhabitants rested upon the earth.

8. After the fiery change, the New Jerusalem and its inhabitants come down to earth.

"As in the days of Noah so shall the coming of the Son of man be."



#### SECTION 8.

### *The Earth's Eternal Perpetuity, and for what Purpose.*

"The Lord by wisdom hath laid the foundations of the earth; by understanding hath he established the heavens. He laid the foundations of the earth that they should not be removed forever. He hath established the earth and it abideth. He created it not in vain, he formed it to be inhabited. One generation passeth away and another cometh, but the earth abideth for-

ever. I know that whatsoever God doeth it shall be forever. They that trust in the Lord shall be as Mount Zion which cannot be removed but abideth forever. The earth is given to the children of men.

"Yet once more, I shake not the earth only, but also heaven, that those things which cannot be shaken may remain. But, the heavens must receive Jesus Christ until the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began.

"Blessed be the God and Father of our Lord Jesus Christ; who hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead to an inheritance incorruptible and undefiled, and that fadeth not away, ready to be revealed in the last time, that they who are called might receive the promise of eternal inheritance. When God made promise to Abraham, because he could swear by no greater, he sware by himself, saying, In thy seed shall all the nations of the earth be blessed; and all the

land which thou seest will I give to thee and thy seed for an everlasting possession. By faith Abraham when he was called to go out into a place which he should **after receive** for an inheritance obeyed. He dwelt in tents with Isaac and Jacob who were heirs with him of the same promise, for he looked for a city which hath foundations whose builder and maker is God.

"We, according to his promise, look for new heavens and a new earth wherein dwelleth righteousness. And, he that sat upon the throne said, Behold, I make all things new. And I saw a new heaven and a new earth, for the first heaven and the first earth were passed away. And they sung a new song in heaven saying, . . . We shall reign on the earth."








## CHAPTER III.

### OBSERVATIONS UPON THE COMING WORLD.

#### SECTION 1.

*Remarks upon what has preceded.*

FROM this lengthy quotation of Scripture it plainly appears that "the 'world to come" is not in some spiritual or ethereal region unknown to man; or, what is now termed "heavenly places"; but this original globe on which we now dwell and made especially for man in the beginning as an everlasting residence.

It has suffered a "curse" or restraint upon its productive power; a "flood," much of which

remains upon its surface to-day as proof of the fact, and great convulsions which are, to some extent, known to man. All of this has come to pass because of human sin.

Hence, the sublime idea of Bible teaching and the eternal purpose of God is: a "restitution of all things" to more than primeval beauty, perfection and glory when the original intention of God shall be fully consummated in a perfect world with "no more sea," and on which exists a perfect race of men to run parallel with his own eternal years.

All this was arranged for at the creation of man and his world upon which to dwell, and could and would have been accomplished in that way but for sin which necessitated other temporary arrangements.

## SECTION 2.

*Limited use of the terms, Earth, Land and World.*

We now call attention to the following facts. When our globe was created it was named "earth" by its Creator to distinguish it from all other heavenly bodies. The terms "land", "earth" and "world" are used synonymously in the Scriptures; or, to designate the same earthly body.

The term "earth" occurs some four hundred and fifty times;—that of "world" about two hundred and twenty times, and that of "land" three hundred and ninety times, making one thousand and fifty times in all.

In all cases we think it applies either to this globe; or, to its inhabitants. If so, it is not right to apply any of these terms as found in the Bible to any other state, place, or globe, but this.

Where Christ and His people are now is

called "heaven," and "heavenly places." Hence the phrases "promised land," "the world to come" and "far-off land" apply to this earth. The "far-off land" meaning distant in time and not in space.



### SECTION 3.

#### *Temporary possession of the Promised Land, typical.*

The "promise" made to Abraham of all the land he could see as an everlasting possession for himself and his seed came in after the lapsed condition of the world by curse and flood. Hence, he did not expect a literal fulfilment of that promise while the world is in a lapsed and transition state, under a curse and to be burned. That expectation reached to the "restitution of all things" in the coming everlasting Paradisaical world. He and others "died in the faith, not

having received the promise." Thus it is seen that this world must be restored and remain forever to make the Abrahamic promise good to him and his seed. Also, because it is the place of Christ's "everlasting kingdom."

After much careful and prolonged study of the matter, it appears plain to me that the temporary possession of the promised land by Abraham's posterity was only typical, or receiving the land in a figure, and was no fulfilment of the promise whatever. How could the promise be thus fulfilled with the principal "promised heir of the world" dead and absent? He has received nothing to "set his foot on" as yet; while the promise is to him first as others, and for an "everlasting possession."

It is worthy of note that reference was had to the "things in heavenly places" when instructions were first received by Moses to make a movable tabernacle as a place of worship. And the things he made were to be after that pattern. Hence, they had a pre-existence, like Christ, the great high priest.

The temple at Jerusalem was made after the same pattern. The Jews supposed that these things were permanent, from their being in the land of promise, and that there, and soon, would be the central and highest authority of the world when the Messiah should come. But, it all proved to be temporary, not because of their sins, but because the "things in the heavens" would supercede them. The "continuing city" was to come from the heavens after "the restitution of all things" in the earth. A city "not made with hands," "in the heavens," the New Jerusalem "coming down" was Abraham's expectation.

The Jews were right as to the place on earth for the supreme government of the world,—they were mistaken only as to the time of its inauguration. For, that is the promised land, the "land which the Lord thy God careth for . . his eyes are always upon it from the beginning unto the end of the year."



## SECTION 4.

*Science cannot prevent Divine Purpose.*

4. As to the supposed prophecies of science from burnt up worlds, and the burning of this world, standing against this opinion, the following is our brief answer.

First, we know nothing of the divine purposes concerning other worlds in the heavens which disappear from our vision. They prove nothing in regard to the destiny of this world.

Second. The only authority for any expectation for this earth does not give me to understand that it will be dissipated, or annihilated, as a world in our solar system. St. Peter is the principal authority for the burning process and its results. He says, "the earth shall be dissolved," and only "the (human) works that are therein shall be burnt up." Then, as to the result, he immediately proceeds to say, "We, according to the promise, look for new heavens and a new

earth." What promise? The literal promise made to Abraham as the promised "heir of the world," as St. Paul calls him.

Lastly. This globe has come into existence by the same Power which has established and works harmoniously all the laws of the universe according to his own will. This same Power has clearly revealed his will concerning the changes and destiny of this world. Since he has said that it "abideth forever," and purposed and promised it as an everlasting possession to righteous man; science has nothing to say against it, and can do nothing to prevent it.

Yet, how plain and grand the prophet's description of the change which is to come! "As a vesture shalt thou fold up the heavens and the earth, and they shall be changed."

## SECTION 5.

*Is this Globe "too small" for its Original Object?*

As to the idea that this globe is too small for the accommodation of all the saints; we reply, the original purpose of God revealed in the Adamic instructions was, a population sufficient to cover the earth, when there shall be no more sea. That is all. Or, if not, his omnipotence will make all needful provisions.



## SECTION 6.

*Probable cause of Mistaken Opinions.*

From the facts that Christ came from and went to heaven; that he said his kingdom was

of heaven; that the spirits of the just go there at death, there has come into the church the idea that heaven is to be the future abode of the saints. Hence, they have dropped out of sight the following facts:—When Christ “comes the second time,” he brings everybody and everything in “the heavenly places” with him, as he is to stay forever upon the earth as the place of his everlasting kingdom. Also, the saints are to come here for their bodies, and to “be recompensed in the earth” according to the purpose of God revealed in the Abrahamic promise.





## CHAPTER IV.

### THE COMING MAN.

#### SECTION 1.

#### *Preliminary Observations.*



S in the presentation of our thoughts upon the Coming World, so here, we first present an extended quotation of Scripture that it may make the first and its own impression upon the reader's mind to aid in an intelligent decision upon this important subject.

We know now what kind of beings we are. As we are assured that there is a future existence before us, the very natural inquiry is, "with what kind of body and spirit" does the compound man of the future world come forth?

Under the circumstances,\* not needful to mention, we must give a more extended exposition of this subject. While this is done, it is hoped that there will be felt a gratified interest in the subject and in the peculiar and instructive manner of its presentation.



## SECTION 2.

### *The Origin and Nature of the Human Body.*

"And God said, Let us make man in our image and after our likeness. So God created man in his image. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul. And, he was very good. He was made a little lower than the angels and crowned with glory and honor."



## SECTION 3.

*The Method of its Eternal Perpetuity.*

"And the Lord God took the man and put him into the garden of Eden, to dress it and to keep it. And said, I have given you every herb bearing seed, and every tree, in the which is a fruit of a tree yielding seed; to you it shall be for meat.

"Of every tree of the garden thou mayest freely eat; the tree of life also in the midst of the garden. But, of the tree of the knowledge of good and evil thou shalt not eat of it; for, in the day that thou eatest thereof thou shalt surely die."

## SECTION 4.

*Why the Decay and Death of the Human Body.*

"Because thou hast eaten of the forbidden tree; in the sweat of thy face shalt thou eat bread till thou return unto the ground. And the Lord God sent him forth from the garden, lest he take of the tree of life, and eat and live forever."

"Dying, he shall die; for, it is appointed unto man once to die. The misery of man is great upon him, for God will bring him unto death."



## SECTION 5.

*A Body only is laid down in the Grave.*

"Thy body is of dust, and to dust shall it return. After my skin worms destroy this body."

My dead body shall rise. The disciples buried the body of John the Baptist. Joseph laid the body of Jesus in his tomb. Christ spake of the temple of his body. With what body do they come forth? It is sown a natural body, it is raised a spiritual body."

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## SECTION 6.

*"This Body" is laid down in hope that it will rise again.*

"Though after my skin worms destroy this body; yet, in my flesh shall I see God. My flesh shall rest in hope. My dead body shall rise. I will ransom thy body from the grave. O grave, I will be thy destruction. All that are in their graves shall come forth. Jesus' body is risen from the dead. He said, Destroy this body and in three days I will raise it again.

Handle me and see; a spirit hath not flesh and bones as ye see me have. It is sown a natural body, it is raised a spiritual body."



## SECTION 7.

*This Body to be raised and restored to its  
Original Perfection.*

"I will redeem thee from death at the restitution of all things. It is raised a spiritual body. We shall be changed and fashioned like unto Christ's glorious body. This corruption shall put on incorruption, and this mortal shall put on immortality. I am he that was dead; and, behold I am alive forevermore.

"We ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. For, we that are in this tabernacle do groan, being burdened; not that we would be

unclothed, but clothed upon, that mortality might be swallowed up of life. For, our conversation is in heaven, from whence also we look for the Lord Jesus Christ, who shall change our vile body that it may be fashioned like unto his glorious body. For, he is the Saviour of the body."






## CHAPTER V.

### ON THE PHYSICAL MAN.

#### SECTION 1.

 HE Being who is the author of all these extended quotations from the Bible has, in his own chosen way, broken into our world from another. He is proclaimed as "the only begotten Son of God," repeatedly declares himself as "the Son of man"; and is spoken of as "God manifest in the flesh." He says of himself, "I am the resurrection and the life. All power is given unto me in heaven and in earth; and I have the keys of hell and death."

Now, what we have to consider is, "What is



his purpose concerning the coming man as to his future physical and spiritual nature? First, for our text, we will take, "It is raised a spiritual body."

In considering what is "a spiritual body," we suggest that all "human traditions" and speculations be held in check while we try to clearly discern the facts as stated and illustrated in our only authority—The Bible.

After we have settled upon what the body is to be, in itself, then we can clothe it with such "glory" as we find at hand in the same book.



## SECTION 2.

*In what sense is the Resurrection Body to be a  
"Spiritual Body."*

First, it is to be a substantial and material body. It may not be composed of the same identic matter laid down; but, it probably will

be the same in kind; with, mainly, the same organic form and feature restored to the most exquisite perfection.

Job said, "In my flesh shall I see God." David said, "My flesh shall rest in hope." Isaiah said, "My dead body shall rise." Christ said, "Destroy this body and I will raise it again." After he had raised this body he said, "It is I myself, a body of flesh and bones."

Paul said, "This mortal must put on immortality. It is sown a natural body, it is raised a spiritual body. Christ, after his ascension, said from heaven, "I am he that was dead and am alive forevermore."

We think that the general church since the Christian era has held to a literal interpretation of all the above quoted passages. And, the whole tone of the Scriptures read in the preceding chapter point in the same direction.

The literal resurrection of Christ has been accepted as an illustration and demonstration of what all his people are to expect.

Besides this, there can be no real resurrection

except there be a coming up from the grave of that which has been laid down in it. Hence, all the resurrection scenes are laid in connexion with and below the top of the earth. The second "spiritual body" comes from the same "dust of the ground" as did the first body.

Therefore, in view of man's original state and what is here said, we think the inference is fair that God created man about where he would have him remain as to the material and structure of the body with which his spirit is to be clothed.

For, at creation he was "crowned with glory and honor," and all arrangements were made for a populated earth and a perpetual life as man then was. And, everything must have gone on thus forever in this tangible and matter-of-fact way but for the interruption by sin. Then, please bear in mind that the same crowning "glory and honor" words covered the original body which await the body which is to come.

Probably all will agree that man has lost greatly as to the primal purity, beauty and power bestowed at his creation, besides access to the

tree of life for physical comeliness, power and eternal perpetuity. If so, why may not the original man have stood very near the ultimate ideal of his Creator? May not the expected "changes" consist more in a complete restoration, with some added glories as progression transpires in the future world, than in any form of re-creation?



### SECTION 3.

*The Original Image in which Man's Body  
was made.*

We now ask special attention to the next thought; namely, "the image" in which the human body, as well as soul, was made.

It is true biblically and really that "God is a spirit" and has no body. Yet, we all believe that "his only begotten Son" has a body, as he has taken our nature.

Anticipatively, God took our nature before a man existed in the person of "the Lamb slain before the foundation of the world." Hence, he conceived and chose our very physical nature,—first for his Son and then for man. And in that mental image the human body was made.

*If first there dwelt within the infinite Mind  
The grand conception of a holy race;  
And they that good must through redemption find,  
Then, in that Mind the physical had place.*

*Anticipating sin and taking human form,  
The Artist of the universe made man  
In such material state and beauty warm  
As he would take and keep. This was his plan.*

*The Lamb, from this old world's foundation slain,  
Is therefore King of kings and Lord of lords;  
He is the manifested God to reign,  
Forever, is that truth his word records.*

*In this anticipated sense, he made  
Man like himself; this fleshly veil he gives  
To show his glory, and the life he paid  
By which the holy man forever lives.*

In this sense, he "had a glory with the Father

before the world was,"—was "before Abraham," the "Lord of David," is the Everlasting Father, "the first-born of every creature, the Head of the church, the first-born from the dead, that in all things he might have the pre-eminence" among creatures. This thing confounded the Jews. It has a similar effect on many Gentiles. Paul understood it.

Now, "the Son of God" and "Son of man" is in our nature to stay forever as "God manifest in the flesh." First, to accomplish the Father's eternal purpose in himself to sustain the divine government over man; and populate, through regeneration, "the world to come" with a holy and glorified race of beings.

Next, to create and perpetuate an eternal bond of unity between the divine and human spirits upon the basis of absolute and eternal right, eternal confidence, eternal love and the eternal and free obedience of the creature.



## SECTION 4.

*Man's desire to see a Visible Head.*

This is evident in view of man's physical organism and innate desire to see a visible head; for which sight Moses, when here, plead in vain. He prayed, "I beseech thee show me thy glory," or thy face. The Lord said, "I will make all my goodness to pass before thee, and proclaim the name of the Lord; but, thou canst not (as you are) see my face and live."

This, perhaps, for the reason that the body of the coming Lord, anticipatively prepared, did not then exist as such. But, somehow, Moses seems to have supposed that it did exist; and, because "God was so nigh unto him" that he would show him his glory for the asking. When "the Lord Christ" came in the flesh, he said to Philip, "He that hath seen me hath seen the Father." The sight which Moses and the prophets desired.

## SECTION 5.

*Christ's Eternal Identity with the Human Body.*

Now, the Son of God and man in his dual nature is in the body. He has lived, worked, taught, suffered, died in it, raised it from death a spiritual body, shown it repeatedly, ascended to heaven in it, "will so come again" as he went in it, is "that man to judge the world," in it will "reign over man forever in "the world to come." As the general creed says, "The Godhead and manhood was joined together in one person, never to be divided."

To me these facts banish all opposing conjecture as to a substantial material body. I know of no evidence—excepting the raising it a spiritual body—that our Lord has ever made any material change in his own body gone into the heavens. Since he went there he sent his angel to say to John, who had seen him in the flesh and go into the heavens, "I am he that

liveth and was dead, and am alive for evermore," as the same personality you have seen.

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SECTION 6.

*This Body is in Heaven in his Official Capacity.*

"He ever liveth to make intercession for us."

Anciently, the high priest was a best man from among fallen men. He represented and plead with God for such men. So, our great high priest "in the heavens" as the best man, begotten of God, represents humanity as it is in "this body." This seems needful to be so now to save man and fulfil all righteousness.

Thus he fixes his identity with man in preparing and adopting a whole humanity to keep forever. In this act he also shows that it is not "too gross" a thing for him to be associated with substantial matter. Nor does he expect to

be freed from it while the Father perpetuates its eternal swing through unmeasured space.



#### SECTION 7.

*Other Bodies are there.*

So far as the book of God permits us to see, Enoch and Elijah bore away to heaven just the same bodies they had here, with nothing eliminated. Besides this, there is ground for the supposition that Moses may have been resurrected the third day from the fact of his being, either present or represented, at the transfiguration vision.

## SECTION 8.

*The Sowing and Reaping Figure of St. Paul.*

As to the saying, "It is sown a natural body, it is raised a spiritual body," we think thus:—If the figure means anything it means,—like as a man sows grain and reaps grain again, so, God sows human bodies in the earth and raises them again. Because of this familiar fact, Paul uses this simple method to explain the resurrection of the dead to his readers.

If he had meant to take "the stalk" to represent the coming body, it was a tremendous stretch upon human credulity and the length and breadth of the coming physical man.





## CHAPTER VI.

### WHAT IS "A SPIRITUAL BODY."

#### SECTION 1.

#### *The Definition of the term—Spiritual.*



WE have already seen that the body is a substantial thing. Now, in what sense is it spiritual?

We are to remember that the terms "carnal" and "spiritual" apply to the whole man,—soul and body; to each separately and both unitedly. Hence, "a spiritual body is one where it is in perfect affinity with and obedient to the holy spirit of the soul within, while that soul is in like relation to the Spirit of God.

All the "warrings of the flesh against the spirit" have ceased forever. There will be no vitiated appetite, no unholy lust, as now; nothing to impede or oppose the holiest convictions and purposes of the holy soul. This makes it "a spiritual body."

The old moral philosophers had their slow and austere methods to get such a body in opposition to the theory that "evil inheres in matter and you cannot expel it." "Fasting" in the church has a similar object. To some extent one can spiritualize the body here.

But, the principal evil is in the soul. Paul discovered that God had an effective way of subduing the body and restoring the lost powers of the soul. After this he said, "I keep my body under, bringing everything into captivity to the obedience of Christ." How? By the freed, renewed and heaven-inspired forces of the soul, conquering matter completely.



## SECTION 2.

*Not a Rarefaction of Matter.*

Hence, we see, it is not so much a getting rid of, or a rarefaction of matter that is wanted, as pure and uncorrupted and incorruptible matter in perfect affinity with the holy soul. This, because man will be ever associated with matter, and power to govern it, is one of the tests of a fitness for eternal life, as it was in the beginning. "If ye live after the flesh, ye shall die; but, if ye through the Spirit do mortify the deeds of the body, ye shall live."

The most of all human life is employed in the manipulation of matter in some way, and by applying the forces of nature. Now, if man will only apply his spiritual forces to the manipulation of his body, he can approach in his little kingdom of matter here somewhat toward what he sees in the absolute sway of the universe, by the Spirit of God. And, in this body, to some

extent, find an earnest of the future body like the earnest of the spirit to his soul.



### SECTION 3.

#### *Scripture Proof of our Position.*

To show that this exegesis is correct, we quote the general use of the term "spiritual."

The Bible speaks of spiritual food and drink because certain doctrines, truths, facts, customs and worship contribute to spiritual ends; to make the soul stronger and better, and also the body.

Yet, the literal rock was smitten, literal water flowed, literal manna fell. Literal water was drank, and literal manna was eaten. But all had a spiritual significance.

Again: "The law is spiritual." We do not understand that the law is spirit in its essence.

It is an outward sign of the Holy Spirit's will, a rule of life and standard of character. The intellect apprehends it, print it and you see it, make wooden words and you can handle it. Its object is to "convert the soul." Thus, it has this spiritual characteristic, or object.

Once more. "To be spiritually-minded is life and peace." Here, the soul is not changed in its essence; it has only taken on a new characteristic. It is now called "spiritual" in distinction from its previous "carnal" state; and, because it has partaken of the divine nature.

Hence, a soul raised from the death in sin to the life of righteousness, is the **same** soul renewed. A body raised from the grave is a material body as before, but renewed with all evil eliminated.

Both put together complete the future man. Then, he has a spiritual mind and a spiritual body, while the whole man is in perfect harmony with God and a spiritual-minded world. These exegeses show that we hold the true and

limited sense in which the term "spiritual" is to be applied to the body.



#### SECTION 4.

##### *The difference between Mind and Matter.*

Here is another important thought. Mind and matter in man are as distinct in essence as are mind and matter with God. Then, quantity can make no difference as to the nature of matter. Small particles have the very essence of corruption. A body of pure spirit is a paradox and impossible. There is a body and there is a spirit in man.

Hence, a body of much less density than the present one, or ethereal, could not be more spiritual for that reason, as some appear to believe. Some angels have fallen who had no body.

If emphasis is laid upon the phrase, "There is a spiritual body," we say we know of no such body inside of this body as "the eternal enswathement of the soul." While this pleasant thought may be truth, it certainly does not supersede a literal raising of "this mortal body." But here, in this phrase, Paul is writing of a future event, and it is but fair to understand him as saying, "There is"—to be — "a spiritual body."






## CHAPTER VII.

### THE PROMISED CHANGES IN THE SPIRITUAL BODY.

#### SECTION 1.

*Much greater than Opponents suppose.*

HESE are much greater than may be supposed possible upon the line of thought here suggested, because, right here comes in the old supposed difficulty,—“Evil is inseparable from matter.”

But it should be understood and accepted, that even in this life (whether evil exists in matter or not), all believers in Christ are expected to fully control the body and eliminate or subject the evil to the Spirit's will. This, with the

expectation that whatever remains of physical evil in subordination, will be fully and forever removed in the renewed body, if the evil animus is fully out of the soul.

"All things are possible to him that believeth." He who doubts does not "strive" nor succeed, and must go under with the lost in the "eternal judgment." He who will co-operate with Him who swings the universe of matter in eternal harmony with his own will, cannot fail to find at last, the most exquisite perfection in a substantial body surrounded with all the perpetual delights of the new paradisaical world. One that may be as lithe and buoyant in feeling as the supposed pneumatic body would be.

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SECTION 2.

*Specific Scripture Teaching.*

It is a very easy and proper thing to imagine the physical perfection of the original man; and,



from thence obtain a good idea of the coming man.

He had power, purity, and was "crowned with glory and honor." Observe, these are the very same words which cover the promise and divine purpose in the future body. Adam was no inferior creature out of which the Creator proposed to evolve a perfect man. He was a "good," a perfect man. De-generation has come into the body, and the spiritual body will leave it all out in the resurrection. In the first man it seems that everything was adapted to accomplish all ends and supply all needs in making life useful, blissful and perpetual.

Besides that, his very state and surroundings appear like a miniature prophecy of what will cover the whole earth in "the world which is to come." It is worthy of note that the Revelator John so uses it in his description of the scenes in "the new earth."

True, we expect a body "fashioned like unto Christ's glorious body"; yet, "fashioned" refers more to material and form than to the fancied

halos and glistening sunbeams of the old painters. In the "transfiguration" there was a **veritable body**; and, only Christ was transfigured. Kings and subjects differ in glory. The glory of the subjects will consist more in power, moral position, intrinsic quality, wonderful intellectual progression, bliss and perpetuity. Contrast this "crown of glory" with the burdened, diseased, decaying, suffering, dying and dead body of this life, and you see exquisite perfection answering to "a glorious body."

Again. These changes, specifically stated, are **great changes**, and appear to cover all possible needs for the life to come. And they are not **ex-changes** of one kind of body for another; but, are changes of "this mortal body." Hence, "we groan, being burdened, waiting for the redemption of our body."

## SECTION 3.

*Man must remain Man.*

I cannot suppose that the present human organism will be so changed as to bear next to no resemblance to the original structure. Because, the **cling** of the whole Bible is to this body; and, Christ in it to stay **fixes the condition**.

Though God the Father is an infinite and pure Spirit, he has created a universe of matter to remain for ever. This matter appears to be ethereal and solid, pure and impure, and in an infinite variety of forms. Although distinct from his Being, he works incessantly in its repeated manipulations and government with inconceivable and eternal delight.

If so, and "the Son of God," who is "the Everlasting Father" of man, has taken human nature to keep forever, we ought to be forever satisfied with the **exaltation** of our very ori-

ginal and eternal nature to such a glorious position amid the universe of God.

*If holy angels will be angels still,  
So man, as man, must his position fill.*



#### SECTION 4.

*Man's unholy ambition "to be as Gods."*

If any one will carefully consider, in the light of God, the propensity in fallen man to aspire too high, to think more of show than of "the true riches," to expect more than the word promises, to want positions he cannot fill, he will dismiss mysticisms and glorious hallucinations from his eschatology, and come down to his true position and to the matters of fact in Christ.

## SECTION 5.

*Man's glorious Hallucinations.*

What we call a glorious hallucination is, to suppose that a human personality can pass from one place to another far-away place with the rapidity of thought while the soul-rapture is correspondingly increased. Now, while we can think of the two extremes of the universe at the same time, our mind and body, our personality, is not there, but in only one place,—HERE we are. Nor can it be otherwise with a creature. Beyond this belongs only to the Infinite one.





## CHAPTER VIII.

### THE PHRASE, "FLESH AND BLOOD."

#### SECTION 1.

#### *Its Misinterpretation.*



HERE is one other passage of Scripture which, by its allowed literal interpretation, has quite forced many out of this world into the unknown heavens to find a body adapted to the coming world;—viz , "Flesh and blood cannot inherit the kingdom of God."

When, in imagination, it is found, it is sadly out of harmony with the most of the Bible upon the resurrection subject. Let us see if

this text has not a different and truer meaning than the one which it has generally received.

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## SECTION 2.

### *Its Origin and true Exegesis.*

The phrase "Flesh and blood" occurs five times in the New Testament. Christ used it first and but once. Paul used it four times. We think that Biblical scholars generally say it is a Hebrew phrase standing for **man**.

Christ said to Peter, "Flesh and blood hath not revealed to you" who I am. It is evident upon the face of these words and circumstances that they were used in a moral and not in a literal sense.

When Paul wrote, "I conferred not with flesh and blood," he may have meant the carnal man he was or some other like person; yet, we think



he did not use the phrase in a literal but in a moral sense. For, literally, "flesh and blood" could give no counsel.

When he wrote, "We wrestle not against flesh and blood," he could not mean flesh and blood only. Really, the body is the instrument with which the spirit wrestles.

Then, when he writes of Christ's "partaking of flesh and blood," he is generally understood to mean our whole nature of soul and body.

In all the uses of the phrase considered, to me, the interpretation should be moral and not literal. One eminent scholar writes, "The literal translation of the phrase 'flesh and blood' has misled thousands." It would be nearer the truth to say millions.

Now, apply the test to "flesh and blood cannot inherit the kingdom of God." To me, it is parallel with, "Except a man be born again, he cannot see the kingdom of God."

When Paul makes this declaration, he appears to have finished his description of the resurrection body, and now makes an application of his

subject. He anticipates the "carnal claim" of the Jew in Abraham, and the Gentile with his "creature of God" claim, saying substantially, no Jew, nor any man, can "inherit the kingdom of God" upon the **fleshly line**, however good that "flesh and blood" may be. For, even the spiritual body is admitted only by virtue of its connexion with the holy soul and the subjective position it is to hold.

Therefore, the one word "**inherit**" rules the meaning of the text to a **moral** sense in harmony with the other quoted passages, while ancient usage sustains the decision.

Then, the Apostle did not mean to say that no flesh and blood can **go into** the kingdom of God; but, it cannot **inherit** the kingdom of God. Why not? Because the condition of admittance is not based upon that. A man might have a fair body but a very disloyal soul. The general test of citizenship now is spiritual.

The law of inheritance with God is based upon the acceptance of Christ in the whole of

his personal and official character as Saviour and King, and having his spirit of holiness.

As we have seen, flesh and blood **has** gone into the heavenly places in the persons of Enoch, Elijah and Christ.

Job, David and Isaiah expect to see the kingdom in their "flesh," while the same kind of body, as to substance and organism, will be given to all believers and be a glorious body." And, Christ has demonstrated "in the flesh" the how, the why and certainty of this miracle of all miracles and wonderful purpose of God by his own literal resurrection from the dead.

We should expect nothing less, more, or different from the revealed and eternal purpose of him "who worketh all things after the counsel of his own will."

The original body came from the dust; the next one will, or there will be "no resurrection," as the Sadducees believed.




## CHAPTER IX.

AN EXPLANATION OF SOME SCRIPTURE PASSAGES  
WHICH ARE SUPPOSED TO STAND AGAINST A  
SUBSTANTIAL RESURRECTION BODY.

### SECTION 1.

#### *Mary at the Tomb.*

HEN Mary saw the resurrected Christ she "supposed him to be the gardener." There was a natural reason for this. As "it was yet dark" when Mary came to the tomb, and the events transpiring quickly between her coming and her recognition of the Master, there was a very natural reason for her not knowing him. It was not light enough to dis-

tinguish features. Then, she was not expecting to see a risen Lord.

"They did not know the Scripture that he was to rise from the dead." She went there to weep. Hence, if she could have seen, she would not even suppose he was the Lord. She did suppose him to be the gardener.

Yet, there was a **real man** there. When he spoke, she knew him by his voice, though not by sight; and, in a very natural and common way.

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SECTION 2.

*No mention of a Changed Appearance in Christ.*

The facts that nothing is said about a different or changeable appearance; and, that the disciples knew him when their eyes were not holden, establishes the inference as fair that there was no apparent change in his personal appearance.

## SECTION 3.

*His Sudden Appearance to the Disciples.*

Once, in the upper room, when he suddenly appeared to them, "they supposed they had seen a spirit." Yet, he instantly satisfied them that the personality was real; and, his original body of flesh and bones, with all its wounds, stood in their presence.

As no two bodies of matter can occupy the same space at the same time, that veritable body probably went through the doorway, though no one saw it. Locked, or not, the door would open at the presence of its Lord. As it was his custom to "hold their eyes," it is fair to think he did so at this time.

Then, his conversation, their handling him, his reproofs, and eating before them, convinced them that he was the personal Lord. They were glad when they saw the Lord.

## SECTION 4.

*His walk with and vanishing from his Disciples.*

In Christ's walk with the two disciples by the way, and in his going into the house, there was a real man there. But, "their eyes were holden that they should not know him." As they sat at the table and broke bread, he vanished, or, passed out of their sight.

If the narrative said he made his body invisible while he remained there, it would have been believable. But, the whole of that personality which was there was gone and out of sight. As he had held their eyes that they should not know him, it seems most reasonable to me to believe that he held them again at his departure; and, the first thing they realized, he was out of sight. Still, constantly in the body, as before.

For wise reasons, he was not much with the disciples after the resurrection. In this case, it



seems that his only way to be alone was to leave them as he did and they would not follow.



## SECTION 5.

*His Body never put off.*

There is good reason to believe that Christ's body was constantly with him in his human personality,—that he passed about among men and the disciples when and where he would, and unknown, simply by holding the eyes of all observers; excepting when he showed himself to the disciples.

He was seen by five hundred brethren at once, and by the disciples at the ascension. In all these cases the testimony is that they saw the personal Lord.

At one time, when Christ's enemies sought to destroy him, "He passed through their midst

and went his way." There was no going into invisibility about this ; but, his present, visible and tangible body. One writer says, "He either held their eyes from knowing him, or, so overawed them by his power that they could not hinder him from going his own way."



## SECTION 6.

*The "No Blood" Theory.*

The theory that "blood" is to be eliminated from the future body does not appear to me to be scriptural. It seems to be founded upon the supposition that all the blood flowed out of the Saviour's body at death, and upon his saying, "A spirit hath not flesh and bones as ye see me have."

Now, there is no evidence that all his blood flowed out of his body. Presumably some blood

oozed out of his hands and feet wounds ; but, not enough to cause his sudden death. Then, the record says he was dead before the spear drew blood and water from his side. Still farther, if all his blood left the body, and death was caused thereby, man caused that death. Christ said before the crucifixion, "No man taketh my life from me ; I lay it down of myself."

The record says, "He **gave up** the ghost"; and does not speak of any loss of blood whatever until after the body was dead and taken down from the cross. After death, very little blood would flow.

Besides, he had farther need of that blood as well as of the legs which were not broken.

We know, "Without the shedding of blood there is no remission of sin" ; but no exact quantity is named. Some think the atonement was made in the garden when "great drops of blood" were shed from his body.

Doubtless, enough was shed. But, Christ said he gave his "**flesh**," his "**life**"; and there is blood in all flesh after death. So, really, all his

blood, all his flesh and body were really given up in death as the atoning sacrifice for the sin of the world.

Though, after the resurrection, Christ said, "Flesh and bones," and did not specify blood; yet, it was in and part of his flesh that he named. As the disciples were in doubt whether they saw a spirit or body, he calls attention to the only hard matter in his body which they could see and feel. The flush of the face and the life would attest the presence and living functions of the blood.

Then, we might as well say that all other not mentioned parts of the body were absent as to say it of the blood. He must have had all the elements of his former body or it would have been noticed and recorded.

Still more. He called for meat and ate broiled fish and honey before the disciples. This, not to produce a wrong impression; but, to convince them that there had been no change in his body as to the method of supporting its life.

Our last thought is, that all the five wonderful

organs of sense are dependent upon this very organism and its method of perpetuity for their absolutely essential uses in the future life. Surely, it is in evidence that, as it was so "in the beginning" state, which could have continued forever, so will it probably be in the world to come. For, there are no changes to be made except where there has been a falling away. Hence, the great and comprehensive idea is, "a restitution of all (lapsed) things,"—not a new creature as to organic structure.

Other passages of similar import might be noticed, but they need not be for that reason.





## CHAPTER X.

### CORROBORATIVE TEACHINGS.

#### SECTION 1.

*What the Bible says of Eating.*



E submit a few thoughts in corroboration of the foregoing views.

"Man did eat angels' food. Lest man eat of the tree of life and live forever. To him that overcometh will I give to eat of the tree of life in the paradise of God. In the midst of the street of it . . . was the tree of life bearing twelve kinds of fruit monthly, and the leaves of the tree were for the healing of the nations. I will not eat of the passover, nor

**drink** henceforth of the fruit of the vine until that day when I drink it new with you in my Father's kingdom." Christ "took fish and honey and ate before his disciples" after his resurrection. See Luke 22 : 29, 30.



## SECTION 2.

*The residence of God in flesh is on Earth.*

Besides these, all those passages which speak of "the new heavens and new earth" and "the world to come" as the final abode of the Lord and his people. This, **not** as the centre of the universe and central residence of "God the Father"; for probably, he has "many mansion" habitable worlds in space, and is not centralized; but omnipresent among them all. **Here** is to be the central residence and place of reign of that wonderful personality of "the Son" as "God

manifest in the flesh." The "voice" walked in the garden of Eden, then there will be the personal presence.

The very thing which the Pope has sought, to be over all the earth, "in the place of God," is what Christ is to be.

We think these above-quoted Scriptures can, perhaps ought to, do literal service ; but we do not need to press them to it. Yet, if compelled to choose, we would prefer the literal to the symbolical interpretation because of the varied, confusing and unsatisfactory results of so much symbolizing.

Then, it is a significant fact that the divine record does not say there will be **no** eating and drinking in "the world to come." That, at first, in that state which could have continued forever, they did eat and drink. That, Christ's words literally interpreted virtually say that it **will** be so. And, if it shall prove to be one of the eternal and purposed arrangements of God, no doubt the delicacies of the field, the tree and the table will afford one of the holy



delights of the future life which all will enjoy. But, there will be no needless or harmful indulgence.



## SECTION 3.

*The easy harmony of this Position.*

There is no glossing needed, no fancied interpretation, nor long and labored effort to produce this harmony. The facts known, illustrations and plainly stated purposes of God accepted, these adjust themselves into a theodicy of the future life.

## SECTION 4.

*A Protest.*

In view of what has preceded, we claim to have a good and substantial reason for uttering our protest against being called a "materialist" in any tone of disrespect. For, we claim to have come to these convictions after years of careful study. Also, that what we have of materialism is of the Bible; and, that "we have the spiritual mind of Christ."



## SECTION 5.

*The adaptation of such a Body, as here indicated,  
to its future place of Residence.*

We all know that adaptation has had much to do with, if not a controlling influence in

adjusting the question, "With what body do the dead come forth?"

In proportion as the church has, in thought, left "the earth" to find a future residence, it has sought for a body suited to the same regions of space. It must of necessity be adapted to the supposed ethereal and spiritual surroundings; a pneumatic body, with, or without wings.

Indeed, there seems to exist such a revolt from "this old earth" that the rebound is both alarming and amusing. The centripetal force is nearly lost in the wandering thought. So, we hear such phrases as the following said or sung:

*"On angels wings we make the universe our home."*

*"There is a happy land, far, far away."*

*"By faith we can see it afar."*

*"Beyond the bounds of time and space*

*Look forward to that heavenly place."*

The idea seems to be,—the farther one can get away from earth the happier they will be.

Of course, we gladly and reverently believe in the "heavenly places"; yet,—from the visions

granted to some,—do not suppose them very far away, nor can we conceive of any propriety or pleasure for a man to be forever on wings, or even in a balloon. It is infinitely better to ride upon this chariot world for pleasure or exploration. This mental mislocation has greatly confused and hindered a satisfactory conception of a resurrection body.

Those who “look for new heavens and a new earth” as the place, properly and naturally expect a body of more solidity and adapted to these new heavens and earth. As the place is upon the world and not in it, the body must be of greater density than its atmosphere in order to stay there. Besides this, man and this globe are bound together in the Bible, in origin and eternal destiny.

Excepting the translations, nothing but “souls” have gone to the heavenly places. The bodies are all here as an earnest of the promised inheritance which Christ has redeemed and intends to restore at the times of the restitution of all things.



## CHAPTER XI.

### THE ABSOLUTELY ESSENTIAL "SPIRIT" IN THE COMING MAN.

#### SECTION 1.

##### *Preliminary Observations.*



HOLY SPIRIT, or "the spirit of holiness," is absolutely essential for the future, because without it there can be no permanent felicity, no meeting of the object and claims of the Creator and Saviour in his creatures.

We now call attention to a small portion of those scriptures which speak of the spirit of man as it was created,—as it is now by sin, and must be for an inheritance in the world to come.

## SECTION 2.

*Man's Spiritual State at Creation.*

"God created man in his own image. And God saw everything that he had made, and it was very good. God hath made man upright, but he has sought out many inventions. There is a spirit in man, and the inspiration of the Almighty giveth him understanding."



## SECTION 3.

*Man's Fall and Present State by Nature.*

"God commanded the man, saying, Of the tree of knowledge of good and evil thou shalt not eat, for in the day thou eatest thereof

thou shalt surely die. But the woman took of the tree and did eat, and gave unto her husband and he did eat, and the eyes of both of them were opened. And they heard the voice of the Lord walking in the garden . . and hid themselves . . amongst the trees of the garden; for they were afraid." Afterward, "God looked upon the earth and it was corrupt, for all flesh had corrupted its way upon the earth. The fool hath said in his heart, There is no God. They are all gone out of the way, there is none that doeth good, no, not one. For, all have sinned and come short of the glory of God. So, death has passed upon all men, for that all have sinned."



## SECTION 4.

*The Spiritual State required for the Coming World.*

"Thou shalt love the Lord thy God with all thy soul, might, mind and strength, and thy

neighbor as thyself. O how love I thy law. I delight to do thy will, O my God; thy law is within my heart.

"Trust in the Lord with all thine heart, and lean not to thine own understanding. This is the work of God, that ye believe on him whom he hath sent. Believe I am in the Father and the Father in me. I believe that Jesus Christ is the Son of God. Without faith it is impossible to please God.

"O that there were such an heart in them, that they would fear me alway and keep all my commandments always, that it might be well with them forever! To obey is better than sacrifice.

"Ye must be born again; partake of the divine nature. If any man have not the spirit of Christ, he is none of his,—which is the spirit of holiness. As many as are led by the Spirit of God, they are the sons of God. Without holiness no man shall see the Lord." That we should be holy and without blame before him



in love. Blessed are the pure in heart, for they shall see God.

"The righteous shall inherit the land."

The meek shall inherit the earth.

There shall in no wise enter into it anything that defileth, worketh abomination, or a lie, but they which are written in the book of life.

Thus every word is full of meaning, as is heaven of holiness, showing distinctly who shall inhabit the world to come.



#### SECTION 5.

*As to the how Man inherits.*

Man is to inherit the land by his nature. As a child inherits his father's estate by his transmitted nature in this world, so "the sons of God" inherit the world to come by "partaking

of the divine nature." One "must be born again to inherit the kingdom of God."

They are heirs spiritually. The first probation under the law failing to get the righteous race by generation, by redemption through Christ they are secured by re-generation.

Then, it comes not by right, but by promise and by gift. "I will give it to thee and thy seed." "It is your Father's pleasure to give you the kingdom." "Whereby are given unto us exceeding great and precious promises,"—*i. e.*, a "Saviour" and "an inheritance." So, while "righteousness" is an absolute condition on the creature's part, the foundation of his hopes lies in the immutable and eternal purpose and promise of God, "I will give it to thee and thy seed."

## SECTION 6.

*When will this Promise be fulfilled?*

It all was, and is, in the future tense, "I will give it," "They shall inherit." "By faith Abraham, when he was called to go to a place which he should after receive for an inheritance, obeyed." Abraham, Isaac and Jacob all died in the faith, not having received the promise. Long after this St. Stephen said, Abraham had no inheritance in it (*i. e.*, possession), not so much as to set his foot on."

Hence, it was Stephen's idea that the promise to Abraham was yet good and to be fulfilled in the coming world. His posterity possessed the land typically and temporarily, but not on the conditions of the promise. It was to come by gift; they expended blood and treasure. The most of those who entered there were wicked

persons. The promise runs to the righteous and no others. Then, they only held the land temporarily, while the promise said it was to be an "everlasting possession."

If they forfeited the land by sin, they could not annul the promise made to all those who kept the conditions. It holds good to all such now and forever, to all those who "look for a better country" in "the world to come." There is to be the place of the coming kingdom. And, evidently, it will be both literal and spiritual; that is, righteous in all action, loyal and loving in all hearts. The will of God "will be done on earth as it is in heaven" now.





## CHAPTER XII.

### THE DIVINE GOVERNMENT OVER MAN.

#### SECTION 1.

*Religion is that Government.*



I think it ought to be regarded as self-evident that, what is called "religion," is simply the divine government over man. That what is called the "christian religion" is that temporary and gracious form of it which seeks to recover from death all who will believe in Christ unto eternal life in and with him.

Simply stated, religion consists in the government of "God in Christ" over man. To obey

that government is to be religious. To enjoy that obedience is to "enjoy religion."

Law is stamped upon all the material and mental kingdom of God. That law endureth forever.

The moral law indicates its purity, justice and force by the gleaming lightnings and pealing thunders attending its gift to man. It was confirmed, explained, exemplified and fulfilled in the wonderful life of man's great example, the Lord Jesus Christ. Hence Paul said, "We do not make void the law through faith; but, we establish it."

Its nature is "holy, just and good." Its requirements are just right to make the manhood wanted. And, all is in proportion to human ability when endued with "the powers of the world to come." Hence, by these legal and gracious arrangements God trains men and perfects them for that state. In this way he transfers to the creature, through the creature's own choice, the moral perfections of his Creator.

The perpetuity of the law is eternal. This

was indicated by the flaming sword which kept Adam out of Paradise. Its enforcement keeps up the perpetual march of humanity to the grave. The law must rule in the court of eternal judgment, and, upon its perpetuity and active force depends the very expected bliss of the coming world. Faith in it and its God, the love of it and its author, and obedience to it, is a mutual bond making its raptures complete and eternal.

"Law made void, nothing stands firm. Even Jehovah becomes as a willow bending before the breath of sinful mortals." "If the foundations be destroyed, what can" even the Almighty do? Of nothing do men need more profound conviction than that "As God has purposed, so shall it stand," whatever may befall them. Hence, grace does not forever relinquish the claims of justice; it only temporarily suspends them, to give man time for knowing the purposes of God, his lost condition, and time for reconciliation. The more acute his sense of justice, the more glorious appears the given grace. In this method,

no indulgence is sold nor sin forgiven without magnifying and fulfilling the law in some way.

By the very fact of government, God declares the freedom, the ability and accountability of man. His wrath, or righteous indignation, sustains the same relation to the execution of justice which love sustains to the exercise of mercy. The divine government **must stand**, whoever dies.

Only those who **will not** obey the law and gospel will die; yet, his love and power are so great that he would and could save the whole world in an hour.



## SECTION 2.

### *The Subjective Freedom of Man.*

Perhaps there is no word which sounds sweeter to man, or awakens more joyous responses from the lyre of his heart, than that of—"liberty."



But when he is reminded that, in view of this very liberty given him, he is liable to err to his ruin, that his Creator has imposed legal restraints upon him for his own welfare and the divine glory, he is unwilling to take the responsibility which his freedom involves. But responsibility remains, notwithstanding all human effort to blame our Creator.

Man, as a parent, in his own right and love will impose righteous legal restraints upon his child, and bestow favors, so that when he becomes a man he will see it best and gladly choose that way for himself. This is the simple and sublime way of God.

But man foolishly thinks divine restraints are "hard," and will not see that they are imposed only to lead him into the noblest liberties of his Creator. He who alone schools man up to a state where the wish to do wrong is unfelt; where all negative and positive laws are seen as kindly cautions against sorrow and great arms of righteous love to bring the creature nearer to the Infinite Life and Heart.

Certainly, man is not a fated thing, but a created power. To force him from his evil choices would be bondage still. Hence, light is thrown into his mental prison, the doors are open, and divine forces, with light, wait to lead the way.

He can go or stay. He can go if he will not go. But, the desire and voluntary choice of the thing destroys constraint and makes the act and actor "free indeed."

We know that the abuses of power are fearful; yet, when we come to see all the grand possibles and the felicity in it as God sees it, we find it second only to right in all the unspeakable gifts of heaven. Our Creator himself has an especial and intense interest in all these things.

If he had chosen a universe of mere things, and they were all of gold and pearl, or automaton spirits, what would they be to Him, or each other? He wants, what he will finally have, a world-wide kingdom of free beings like himself. Beings who are authors of their own righteous acts, capable of all possible good and

bliss, an infinite living something to themselves, to each other, and to himself.

Brought into being from his own pleasure, preserved by his own power, there must ever be an infinite superiority over all inanimate nature in a free, righteous, loyal, social, and living spirit being.

All souls not "born of God" find a conflict between duty and action,—conviction and disposition. This is painful bondage. Now, a thoughtful mind can see that law is not made for such bondage; but, to inform man of that felicitous plane of life on which Jehovah lives himself,—namely, a disposition and abundant power to do right.

Hence, "law and grace" are two great powers, by which man is lifted up to scan all positions and powers possible to him. Then, to see that the great gift of "God in Christ" is to place him within the liberty and kingdom of right. That, in this divine state of soul, is that wonderful "kingdom of heaven" where perfect law reigns without friction, and the most perfect

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freedom is enjoyed without a thought of rebellion. Man acts intelligently, as he pleases and always acts right.

Even Plato found as a truth and proclaimed it to the world, "The more Godlike, the more free"; yet, how to become Godlike is found only in Jesus Christ, who is "the way, the truth and the life."

We think that no one has been able to see how there could have been the real freedom of a subject without the parallel possibility of sin. Especially, under such a government as exists over man. And, we ought to believe that, if a better method could have been adopted, the divine interest in the creature would have so arranged.

So, if sin come, it is not from any defect in the creature made and put upon his trial-life. His Creator pronounced him "good." The sin comes from his own self-depraved wilfulness which abused, or misused, the given power.

Then, with the possibility came the solemn protest and death-warning to prevent misdeeds.

After a man has done his best to endow and school up his own son in right to adult life, he goes forth to the possibles of sin now. That boy,—because he is able,—**must** take the responsibility and risk of testing and fixing character. The father will still aid him to all good ends. But, if he demoralizes himself and dies, that father has no more responsibility in the case. Nor has the Almighty, who has created man with better endowments, if he destroys his own soul forever. Self-destroyed, there is no remedy.

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SECTION 3.

*The Basis and Bonds of Eternal Allegiance.*

It very naturally suggests itself to all, that, in a free government and kingdom, such as God proposes to eventually produce from out of this world into "the world to come," that there should be

motives presented to induce man to effort. Hence, God sets before man, "life and death"; or, "good and evil."

Not that he chooses death to come to any creature; but, rather that all should live. Yet, to make "the purpose" sure, there must be righteous and absolute, but not tyrannic, conditions. One **must** do this or die, all **may** do this and live. As in the case of treason against the state, the incorrigible traitors must die for the good and bliss of those who are worthy to live. This is the eternal base on which God builds.

Hence, in this very absolutism of eternal right and love of right and God, is found the bliss of all creatures. Like the absolutism in the centripetal and centrifugal forces in nature; so is law and love to make the divine moral force perfect, blissful and perpetual. It is inconceivable that felicitous life can be found anywhere within the realm of omnipresence except upon this basis. Because its foundation is laid in the eternal justice, love, wisdom and

omnipotence of "God in Christ," "to whom be glory both now and forever."

The lessons of all human history in the rise and fall of nations, all constant fluctuations and uncertainties in all governments, the loss of countless treasure and life, the incessant strifes between man and man, the despotic reign of sin, the next to no real justice which we get here, shows the astounding folly and wickedness of man in ever departing from the original, just and loving government of God. Also, the wisdom of a return "through our Lord and Saviour Jesus Christ." For, "no other foundation **can** be laid," nor is there any other hope for a blissful life in the coming world. No other hope is needed.

God having relaid the foundation in Christ, he shows us that the only possible bonds of allegiance which will be successful and perpetual are in being restored to the "divine nature," having "the spirit of holiness," the loyalty of eternal confidence and eternal love.

No one can carefully read the Mosaic account

of the advent of sin into this world but they will notice that man first withdrew his confidence in God, then loyal love went with distrust. Forthwith there came the overt act of sin.

Hence, it is plain to be seen, that man must go directly back to God upon the same road by which he departed. He withdrew his confidence, he must restore it. He alienated his affections, he must come back and love God with all his heart. He disobeyed, he must return and walk in all the commandments and ordinances blameless, and under Christ, his original, eternal and supreme King.

So, all the divine and conditional methods which he chooses for fallen man are not to destroy the original world, the original government, nor to destroy man; but, to restore all to more than original perfection. Hence, his words of love are, "Return unto me and I will restore unto you the joys of my salvation." I will restore thy body from the grave, the world on which you dwell, the Paradise which you



have lost:—if you become righteous in heart and life through “the truth as it is in Jesus.”

Here is life and life in perpetual bliss, supported upon the infinite resources and bounty of “One who withholdeth no good thing from them who walk uprightly.”





## CHAPTER XIII.

### THE COMING UNIVERSAL KING.

#### SECTION 1.

#### *Preliminary Observations.*

Pilate said to Christ, "Art thou a King?" He replied, "To this end was I born."



PERHAPS there has been more thought and writing upon the dual nature, power, rights and perpetuity of "the Son of God," "the Son of Man," "God manifest in the flesh," than upon any other theological subject.

While the many in the church have clear conceptions of the united human and divine natures, there are some in the church, and many

others outside the church, who find it difficult to form any intelligent and satisfactory opinion upon the subject.

With all deference to the many learned persons who may dissent from the opinion here presented, the following proposition is submitted. Accepting it as a fact in "the eternal purpose of God in Christ" that "the earth abideth forever" as the final and eternal abode of the righteous — that this earth is the localized place where the divine **Personality** is to reign forever in "the restitution of all things"; and giving up the idea of centralizing God the Father with a glorified humanity in some far-off centre of the universe, there is found here a basis upon which all honest and intelligent believers in Christ can unite.

Yet, let the solution of this reconciliation question be as it may, the sole object of this writing is to reach the purposed fact of "God in Christ" when he shall have reconciled the world (that remain) unto himself, and thoroughly and eternally consummated his will in a perfect

and glorified world, a perfected and glorified humanity, having a perfect, divine, universal and eternal King under the one righteous, absolute and eternal sub-government of "God the Father."

While in the dual nature of Christ, "the King of kings," there is a perfect human nature, there is also "the fulness of the Godhead bodily"; having "all power in heaven and in earth" given him in the sense that he is ever to act subordnately in this **official** character; having a perfect identity with all divine and all human conditions and interests at the same time and forever.

In this dual sense "His throne is forever and ever"; he has received "the uttermost parts of **the earth** for a possession"; he has "set up a kingdom that shall never be destroyed, and it shall stand forever upon the earth."

Less than this would rob Christ of his **throne-world**, of which he is the "appointed heir." It would be a complete defeat of his original and eternal purpose as set forth at the creation of man and his world. Omnipotent wisdom will

make every enterprise a perfect and eternal success.

The following topical arrangement of scripture will illustrate, if it does not demonstrate, the foregoing formulated thought. Keeping in mind the governmental and official ideas in the Godhead in the origin of man and his world, will greatly assist our comprehension of the subject.



## SECTION 2.

*The precedence of "God-man-ifest in the flesh,"  
(actually in the divine and anticipatively  
in the human nature) in the origin  
of the world, and of man.*

"In the beginning God created the heavens and the earth. And God said, Let us make man in our image and after our likeness. So, God created man in his image; in the image of

God created he him; male and female created he them. Lift up your eyes on high; and behold, who hath created these things, saith the Holy One?

"In the beginning was the Word, and the Word was with God, and the Word was God. He was the beginning of the creation of God. All things were made by him; and without him was not anything made that was made. And the Word was made flesh and dwelt among us; the only-begotten Son,

"God . . . hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who is the image of the invisible God, the first-born of every creature. For, by him were all things created, that are in heaven and in earth . . . and for him. He is before all things, and by him all things consist; he is the head of the body, the beginning, and the first-born from the dead, that in all things he might have the pre-eminence. For, it pleased the Father that in him should all fulness dwell,

according to the eternal purpose which he purposed in Christ Jesus our Lord.

"For thou lovedst me before the foundation of the world. Ye were redeemed . . with the precious blood of Christ . . who verily was fore-ordained before the foundation of the world; but, was manifest in these last times for you. The Lamb slain from the foundation of the world. According as he hath chosen us in him before the foundation of the world."

By these divine words we learn that in the first counsels of the Godhead concerning man and his residence, there existed in reality and anticipatively that Personality called "God manifest in the flesh," "the Word made flesh."

Next, we learn that in the creation of heaven and earth, of man, and all things upon the earth and in the heavens, "all were made by him and for him."

Then, so far as this Personality — God-man — is to act officially is concerned, he is limited to "these heavens" and this "earth" given to subordinate man for an everlasting inheritance.

So, because the earth is the place of his everlasting kingdom.

Hence, by right of divinity, of pre-existence, of being the Creator of all things, anticipatively taking human nature first, being "the **only begotten Son**," "the natural and appointed heir of all things"; by his doubled right in the work of "eternal redemption" and restoration he holds "all power," eternal and absolute supremacy over human destiny as "The Mighty God," "The Everlasting Father," "The King of kings" and "Lord of Lords."

In this very Personality he is, and is to be, the visible "Head" of "the world to come," and to occupy the position which the usurping Papal head has sought in vain to hold in and over the present world.



## SECTION 3.

*The Divinity of this "God in flesh."*

"Without controversy, great is the mystery of godliness," or God's method in gaining his purposes in man. Yet, St. Paul says, "I write that ye may understand the mystery." The record says that "he created and upholdeth all things by the word of his power." "He thought it not robbery to be equal with God. This is the true God." Christ claimed this position and demonstrated his right to it, and his "all power" sufficiently to convince any reasonable person. Hence, he said to Philip, "He that hath seen me hath seen the Father."

Whether he, as "God in flesh," is all to the universe that some suppose, we shall not attempt to say. Yet he is, at least, in the place of God to man. Instead of "God the Father," as "a Spirit"; he is "the Son of God";—the God-

man, and the only visible manifestation with which man has to do. He holds the destinies of all men. He who is reconciled to him is accepted of the Father.

He as God "took" our nature, not only for the work of redemption; but, to remain in it forever as the visible Head of the immortal man. As the general church believes, he has "two whole and perfect natures, the Godhead and manhood, joined together in one Person, never to be divided."

Hence, this Being is the divine ONE,

*This fleshly veil he gives  
To show his glory and the life he gave  
By which the holy man forever lives.*

Here we turn aside from expository work to remark that this is no chance affair. It is the original and settled purpose of God, which cannot be thwarted by any possible contingency. Omnipotent holiness will perform it. If a man desires to live forever, he must do quickly his co-operative work.

With the here-presented understanding of man's condition, he sees that he must not only believe in Christ to be forgiven of his sins and renewed in heart; but he must believe in him and receive him in the great infinite wholeness of his personal and official character. He is to be everything to the coming world, and expects its people to be everything to him. If Christ is nothing to you, you are as nothing to him after you deliberately reject him.



## SECTION 4.

*His Subordinate Position.*

This grows out of his official position and in taking on our inferior nature; not that the divine nature in him is in any sense inferior to that of his "Father."

The idea finds illustration in the customs of

the kings of this present world, where they have sent out armies to conquer states, or provinces, for their sons. This done, the son's government is a sort of offshoot from the father's, and in a subordinate relation. Substantially, it is the father's government in the person of his son. Besides this, the son's nature remains equal to the father's, as before, though acting in a subordinate capacity.

"The Father" of all may have "many mansion" worlds in his vast universe, peopled with as many varied forms of intelligent beings as there are habitable worlds. For aught we know to the contrary, he may have manifested himself to them through their nature as he has manifested himself to us in our nature.

Then, as Christ is our example, teaching subjection to superiors; he, as a Son, is subject unto his Father as we are to be subject unto him as the Everlasting Father of man.

In view of this very principle of relationship and kingship, Christ calls his "kingdom to come," "the kingdom of his Father," "the kingdom of

heaven." He says to all believers, "It is your Father's good pleasure to give you the kingdom," as my subjects.

St. Paul also says, "But, every man in his own order, Christ the first-fruits; afterward, they that are Christ's at his coming. Then cometh the end, when he shall have put down all rule, and all authority and power. For, he must reign until he hath put all enemies under his feet. . . . And, when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."

As these things are so, why should a man amuse himself an hour with a sinful pleasure and then die, when "the world to come" and its universal King are waiting to bestow a life of bliss perpetual as eternal years?

"For the Son of man shall come in the glory of the Father, with his angels, and then shall he reward every man according to his works. Whatever may be the destiny of the wicked, they are forever "banished" from this globe and

"the glory of Christ's power in 'the world to come." See next Chapter.

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SECTION 5.

*The Grand Consummation.*

In about the last chronological event of prophecy we are informed of Christ's second coming, of the coming of all the saints with him, of the New Jerusalem coming down from God out of heaven, of the new heavens and the new earth prepared to receive this glorious company which no man can number.

When here in the end, the tabernacle of God is with men as never before, as the very God, the original and eternal high-priest, the everlasting Father, God manifest in flesh, the King of kings, and he is with his people in Person to remain with them forever.

In the crowning event, he not only takes to himself his great power and reigns, but welcomes his people to the eternal fruition of their long expected hope by saying, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Now shall the righteous shine forth as the sun in the kingdom of their Father.

For, the original and eternal purpose of God in Christ is now fulfilled. There is neither purpose, promise nor prophecy of **any return to the heavenly places.**

Because, they are now here. And, all is here and here to stay forever. The Personality,—“God in flesh,”—has come to **dwell with man**, not to transport him to another sphere.

**Here** is the mansion-world which Christ went away to prepare, here is where he comes to receive his own to himself, and show them the glory he had with the Father before the world was.

**Here** is where that oft-repeated, significant and prophetic prayer is first answered, “Thy

kingdom come, thy will be done on earth as it is in heaven."

Here is where the universal shout of triumph shall ring around the heavens of the whole earth, and leave its eternal echoes in the souls of the redeemed, "The kingdoms of this world are become the kingdoms of our Lord and his Christ."

Because, he is the image of the invisible God, the Son of God, the Everlasting Father of man, the Redeemer and Saviour, the visible Head of the world, and, by divine right, supreme and eternal King. Let us be ready to say, "Even so, come, Lord Jesus."







## CHAPTER XIV.

### THE END OF THE WICKED.



S some may desire it, we append a few scriptural selections which speak of the final end of the wicked.

"Thou shalt surely die. For a fire is kindled in mine anger which shall burn to the lowest hell. The wicked is reserved to the day of destruction. He shall be brought to the grave and remain in the tomb.

"O let the wickedness of the wicked come to an end! Thou hast destroyed the wicked, thou hast put out their name forever and ever. Destructions are come to a perpetual end. Upon

the wicked he shall reign snares, fire and brimstone and a horrible tempest.

"For yet a little while and the wicked shall not be; yea, thou shalt diligently consider his place and it shall not be. The wicked shall be no more. The lamp of the wicked shall be put out. The sword reacheth unto the soul.

"The wicked shall perish; into smoke shall they consume away and be no more. Behold, the day cometh that shall burn as an oven, and all that do wickedly shall be as stubble; and the day that cometh shall burn them up, saith the Lord, that it shall leave them neither root nor branch.

"It is better that thy hand perish than that thy whole body should be cast into hell. Fear not them who kill the body, but are not able to kill the soul; but fear him who is able to destroy both soul and body in hell.

"As the tares are gathered and burned in the fire, so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things

that offend and do iniquity, and cast them into a furnace of fire.

"The Lord Jesus shall be revealed from heaven in flaming fire, taking vengeance on them that know not God and obey not the gospel, . . . who shall be punished with everlasting destruction from the presence of the Lord and the glory of his power when he shall come to be glorified in his saints.

"These shall utterly perish in their own corruption. Sin, when it is finished, bringeth forth death.

"And whosoever was not found written in the book of life was cast into the lake of fire.

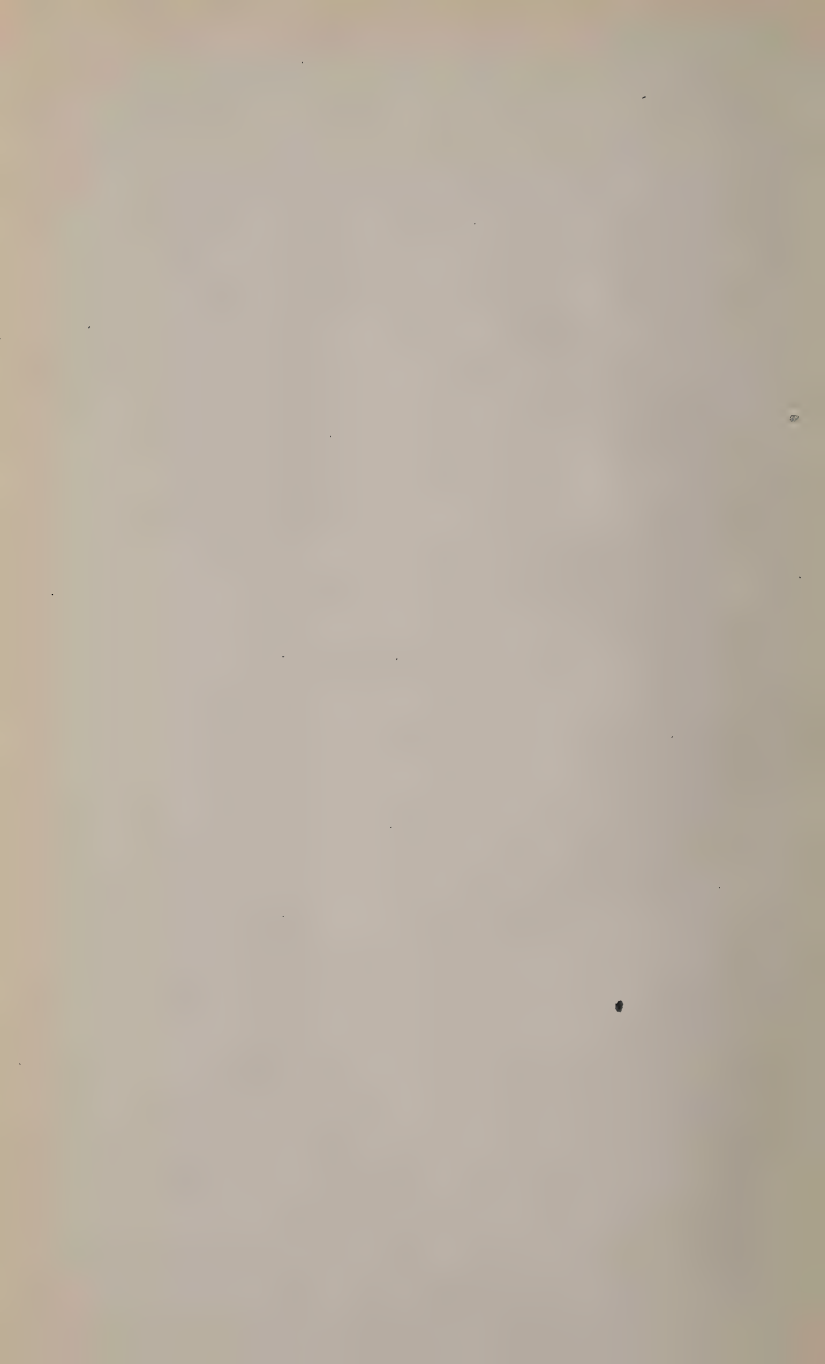
"The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death."

We think these awful words need no comment.

Let every one pray, "Gather not my soul with sinners," nor my life to their end.









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